

**The Catechisme,**  
*or maner to teach Children*  
and others the Christian sayth;

**Used in all the landes and domi-**  
nions that are vnder the mighty  
Prince Frederike, the Pal-  
grave of y<sup>e</sup> Rhene, Elector  
of the Emperre. &c.

**Translated out of Latin into**  
Englysh, by William Turner  
Doctor of Physicke,

**Easely to be vnderstanded and**  
read, as well of the people of the  
North contry, as others.

**Imprinted at London, by**  
Richard Iohnes, dwel-  
lyng in the vpper end of  
Fleetlane. 1572.



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# The Catechism

or manner to teach Children

and others the Christian Faith

written by all the learned and devout

persons that are under the ministry

of the Protestant, the Royal

Academy of Sciences, &c.

of the Empire, &c.

Translated out of Latin into

English, by William Turner

Doctor of Divinity

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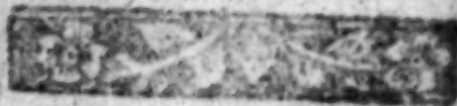
British country, as others.

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1724.



## A Catechisme for Children.

### QUESTION.



Which is the onely comforte,  
both in lyfe and in death?

ANS. That both concer-  
nyng my soule and my body,  
whether I liue or I dye, I  
am not mine owne, but be-  
long only vnto my most faithfull Lord and  
sauer Iesus Christ, who with his precious  
blud, make fully makynge amendes for all  
my synnes, hath deliuered me from the po-  
wer of the Deuyll, and keepeth mee so: that  
without the wyll of my heauenly Father,  
ther can not so much as an haire fall from  
my head. Yea, and furthor that all things  
must serue for my saluation, wherefore he  
hath made mee sure of euerlastyng lyfe, by  
his holy spirite, & maketh mee prompt and  
redy from henceforth to lyue accordyng to  
his wyll.

QVE. How many thinges are needfull  
for thee to know, that thou mayst come by,  
and enjoy this comforte, that thou mayst  
both liue and dye blessedly?

AN. Thre: first, how great my sinne  
and wretchednes is: The second, by what  
meanes I may be deliuered from my sin:  
The thyrde is, what thanks I owe vnto my  
Lorde God for my deliuerance.



## A Catechisme for

The first parte of mans wretchednes; miserable state.

### QUESTION.

**B**y what meanes shalt thou com by the knowledge of thy wretchednes?

AN. By the law of God.

QV. What doth the lawe of God require of vs.

AN. That doth Christ in a shorte summe teach vs. Mathew. xxij. and Luke. x. Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, with all thy thought and with all thy strength. This is the first, and greatest commandment. And the second is lyke vnto this. Thou shalt loue thy neighbour as thyne owne selfe.

And the whole lawe & prophetes hang vpon these two commandments.

QV. Canst thou keepe all these things perfectly?

AN. No for I am ready & disposed of nature, to hate God and my neighbour.

QV. Did God then make man so backward, crooked, and so froward?

AN. No, for he made him good, and vnto the likenes of his owne selfe that is: endued with true rightousnes & holynes, that he should rightly know god his maker and hartely loue him, & liue for ever wth him, to that end that he might loue and praise him.

QVE.



## Children and others.

3.

**QVE.** \* Then, from whence sprang by this crooked scowardnesse of mans nature?

**ANS.** ¶ Of the fall & disobedience of our first Father and Mother, Adam & Eve: by whch our nature is so made crooked & naughty, & we al be conceived and bozne in sin.

**QV.** \* Are we then all so wounded, that we be utterly vninsufficient to do any good thing, and disposed and ready to all vice & wickednes?

**AN.** Yea surely except that we be bozne agayne by the Holy ghost.

**QV.** \* Doth not God then do wronge to man, whiles he requireth of him by h<sup>e</sup> lawe to do those thinges which he is not able to do, perfourme, and fulfill?

**AN.** ¶ No, for God made Adam so, that he might fulfill those thinges, but he at the entisment of the Deuyll, and by his owne stubborneesse, both spoiled him selfe and his after commers, of those godly gifts.

**QVE.** Doth God let go unpunished such stubburnes, and departing from him.

**ANS.** \* Nay, he is by horrible meanes angry, both with our sinnes that are graf- ted in vs by nature, & also w<sup>th</sup> them that we afterwarde worke and do, and the same he punisheth by his moste righteous iudgement, with present and euerlasting punishments as he doth pronounce.

A. 91.

Curled

## A Catechisme for

Cursed is euery man that abydeth not in all thynges that are witten in the Booke of the Law, that thou shuld kepe them.

QVE. ¶ Then is not God also mercifull?

AN. He is in deede mercifull, but so that he is also righteous, wherfore his righteousness requireth, that it y is done against the moste highe maiestie of God, shuld be punished with the greatest punishments both of soule and body.

¶ The seconde parte, of the  
deliuerance of man.

### QUESTION.

**T**hen, when as by the right iudgemēt of God, we ar in danger both of euery lasting paynes, & of suche that lasteth here but for a time: is there yet any way or meanes wherby we may be deliuered from these paynes, & may be brought in fauour agayne with God?

AN. ¶ God wyl y we shall make amends or satisfaction vnto his righteousness, wherfore we must needs eether by our selues, or by some other, content him.

QVE. ¶ Can wee by our selues, make amendes or satisfaction vnto him?

ANS. ¶ By no meanes at all, but rather from day to day, do encrease our det.

QV. ¶ Can any creature in heauen or in earth

## Children and others 4.

earth, whiche is only a creature, make satisfaction, recompence, or amendes for vs and our sinnes?

AN. None at all: For to begyn withal, God wyl not punish y<sup>e</sup> in any other creature which is due to be paid by man: and moreover it cannot (because it is nothing but a creature) abyde the wrath of God against sin, and deliuer other from the same.

QUESTION.

What maner of man is to be sought out, to be our mediator and deliuerer?

AN. He which is in deede, a very ryghte man, and perfectly righteous, and yet more mighty the al creatures, that is, he which also is euen very trewe God.

QV. Why is it needefull that he should be a very man, and perfectly righteous?

ANS. Because the rightousnes of God requyrezeth, that y<sup>e</sup> same nature which hath sinned: should paye & make amends for sin. But he y<sup>e</sup> is a sinner, can not pay and make amendes for other sinners.

QVE. Why must he also be very God withall?

AN. That by his godly power, he may abyde the burthen of Gods wrath in his flesh, and maye gett agayne, and restore vnto vs, the rightousnes and lyfe which we haue lost.

A. yij.

QV.



### **A Catechisme for**

**QVE.** **W**ho is that mediator which is both very God and very man, and perfectly righteous withall.

**AN.** \* Our Lord Jesus Christ, which is made unto vs, the wisdom of God, righteousness, hallower and deliverer.

**QVE.** \* How knowest thou this?

**AN.** **W**hy the Gospell, which God dyd open in Paradise, and afterward hath farther set it abroade by the Patriarches and prophetes did darkly declare as it wer in a shadow, by the Sacrifices and other ceremonies of the lawe, and last of al fulfilled, by his onely begotten sonne.

**QV.** Then, is saluation given by Christ to all men that perished in Adam?

**AN.** **N**ot to all: but onely to them by a true faith are grafted in him, and receyue or be partakers of his benefites or good deedes.

**QV.** \* What is faith?

**AN.** It is not onely a knowlege, whereby I do surely assent to all thinges which God hath opened to vs in his worde: but also a sure trust kindled in my harte by the Holy ghost through the Gospell, whereby I am at peace with God, surely rekenyng with my selfe and iudgeyng that forgiveness of sinnes, everlastyng lyfe & righteousness was geue not only to other but also  
to me.

## Childezen and others.

5.

to me, that freely by y<sup>e</sup> mercy of God, for  
the deserving of Christ alone.

QV. \* What are those thinges that a  
Christian man must needs beleue.

AN. \* All thinges y<sup>e</sup> are promised in the  
Gospel, y<sup>e</sup> sum whereof is contayned in the  
Crede, or articles of our faith, wherein is  
shortly conteyned as in a certayne shorte  
sum, the cheif poyntes of the catholike and  
vndoubted faith of all Christians.

### QUESTION.

What is the Crede ye speake of ?

### ANSVVER.

**B**eleue in God the Father  
almighty, maker of heauen &  
earth. And in Jesus Christe  
his onely begotten sonne our  
Lord. Which was conceived  
by y<sup>e</sup> holy gost, borne of y<sup>e</sup> vir-  
gin Mary. Suffred vnder Pontius Pilate,  
was crucified dead & buried, went downe  
into Hell. The thyrde day he rose agayne  
from the dead. And went vp into heauen, &  
 sitteth there at the right hand of god y<sup>e</sup> Fa-  
ther almighty. From thence shall he come  
to iudge y<sup>e</sup> quicke & y<sup>e</sup> dead. I beleue in the  
holy gost. That ther is a catholike church.  
A communion of Saints. Forgyuenes  
of sinnes. The rising agayne of the fleshy.  
And the lyfe euerlastyng. Amen.

QVE.

## **A Catechisme for**

**QVE.** Into how many partes, is this Credo deuided?

**AN.** Into thre partes, the firste is of the euerlasting father, and of our creation. The seconde is of the sonne, & our redemption or deliuerance. The thyrde is of the Holy gost and makynge of vs holy, & saning vs from sinne.

**QV.** When as there is but one onely substance of God: why namest thou thre: the father, the son, and the Holy gost?

**AN.** Because God hath so opened himself in his word, y these thre sundry perions are that one trew & euerlastyng God.

### **Of the father.**

#### **QUESTION.**

**W**hat doest thou beleue, when y sayest, I beleue in God the father almighty, maker of heauen and earth?

**AN.** I do beleue that the euerlastyng Father of our Lorde Iesus Christ, which hath made of nothyng heauen and earth, and althinges that are therein: & with his euerlastyng counsel & prouision, vpholdeth and governeth al the same for Christs sake is my God and my father, and therefore to trust & rest in him, that I do not doubt but he wyl prouide for me al thinges nedful both for my soule and body, and that he wyl also tourne vnto my saluation, all the euyle



## Children and others. 6.

and troubles y<sup>e</sup> he layeth vpon me in this troublesome lyfe, both because he can do it, as an almighty God and will do it as a gentyl father.

QV. ¶ What is the prouision, or prouidence of God?

AN. ¶ The almighty power of god present in euery place, whereby it holdeth vp, as it were with his hand, & gouerneth heauen and earth and all creatures, in so much y<sup>e</sup> those things that grow vpon the earth, & rayne, also faire wether, and dynes, plentifulnes in bearing & barrennes, meat and drink, health and sicknes, ryches & pouertie and to conclude: all thinges fall and come vnto vs, not without aduice or by chance, but by his fatherly aduised counsell, wylle and purpose.

QVE. ¶ What profite haue we by this knowlege of y<sup>e</sup> creatiō, & prouidence of god?

ANS. ¶ That in aduersitie we maye be patient and in prosperitie thankfull, and in time to come, we maye haue a very good hope in God our moste faythfull Father, knowing y<sup>e</sup> there is nothyng y<sup>e</sup> can drawe vs awaye from his loue, for all creatures are so in his power, that withoute his wylle they can not onely do nothyng, but enen not so much as to liue or moue.

¶ Of

## **I Cathechisme for**

### **Of the Sonne.**

#### **QUESTION.**

**W**hy is the Son of God called Jesus,  
that is the Sauer.

**AN.** \* Because he saueth vs from al our  
sinnes, & as no saluatiō ought to be craved  
of any other, so can there none be found in  
other, but in him alone.

**QV.** \* When whether do they beleue in  
the onely sauer Jesus, which seeke happy-  
nes & saluation of saints, or of themselves,  
or of any other thyng?

**AN.** \* No, for although they boast the-  
selves, and reioyce in him as their Sauer  
in their words, yet for al that, in very dede  
they deny the onely Sauer Jesus, for either  
must Jesus not be a perfit Sauer, or els al  
they that receaue him with a trew faith for  
a Sauer, haue in their possession in hym,  
all thynges necessary vnto saluation.

**QV.** \* Why is he called Christus, that  
is annoynted?

**AN.** \* Because he was ordayned of the  
Father, and was annoynted of the Holy  
gost, the highest propheet and docto, which  
hath opened vnto vs the secret counsel, and  
all the wyll of his father concerning our re-  
demption & deliuerance. And he bye his self,  
bye one sacrifice or offering of his body

## Children and others. 7.

and none, hath bought vs agayne, and continually maketh intercession to his Father for vs. And a King which governeth vs with his worde and his spirit, and defendeth and kepeth the Saluation which we haue gotten by hym.

QV. ¶ But why art thou called a christiane?

AN. Because though faith I am a member of Iesus Christ, and am partaker of his anointing: so that I confesse his name, & geue my selfe vp vnto him, to be a liuing offering of thankfulness, in this life to fight against sin & Satan with a free and good conscience and afterwarde may hold & enjoy the euerlasting kyngdome of Christ ouer all creatures.

QV. ¶ For what cause is Christ called the onely begotten son of god, when we are also the sonnes of God?

AN. \* Because Christ is only the euerlasting and natural son of the father euerlasting and we are but sonnes chosen and taken vp of the Father of fauour, for Christs sake.

QV. ¶ Why callest thou hym our Lorde?

ANS. ¶ Because he byinge agayne our bodies and soules from sinne, not with Golde nor Silver, but with his precious blood and deliuering them from all power of synne hath claymed vs for his owne proper seruants belongig vnto none other Lord nor master

QV.



## A Catechisme for

**QV.** What beleuest thou, when thou sayest: he was conceived by the holy ghost, and borne of the virgin Mary?

**AN.** That the sonne of God, which is, and abydeth trew and euerlasting god, hath taken the very trewe nature of man, of the flesh and blood of the virgin Marye, by the working of the Holy ghost, that he might be also with a true seed of David, lyke vnto his Brethern in all thinges, saving onely in sinne.

**QV.** What profite takest thou of the holy conception and birth of Christ?

**AN.** That he is our means or mediator, and with his innocencyes & perfecte holines couereth my sinnes in the which I am conceived, to com into the sight of God.

**QV.** What beleuest thou, when thou sayest he suffered?

**AN.** That he, all the time of his lyfe while he was here vpon earth, but speciall at his last tyme, dyd suffer the wrath of god against the sin of all mankynd, that with his passion as one Sacrifice once for all, should purchase mercy, and should deliuer both our bodies and our soules from euerlastyng damnation, and get vs the grace of God, and rightuusnes, & euerlasting lyfe.

**QVE.** For what cause dyd he suffer vnder iudge Pilate?

ANS

ANS. That he being innocent, & yet  
condempned before a ciuill iudge, might  
deliuer vs from the straight iudgement of  
God which we had deserued, & should haue  
suffered yf Christ had not suffered this sharp  
iudgement for vs.

QV. Is there any other cause besyde,  
why that he should rather suffer on y cross,  
then dye any other death.

AN. Yes, there is one in dede: for by  
this thing I am assured that he toke vpon  
himself the curse which was deu vnto me.  
For the death of the Crosse was cursed of  
God.

QV. Why must Christ humble him-  
selfe euen vnto the death?

AN. Because that the iustice & truth  
of God, could not be contented & swaged  
for our sinnes by any other meanes, but by  
the death of the son of God.

QV. Why was he also berried?

AN. That thereby he should haue sure  
witness that he was truly dead, and not  
feynedly.

QVE. But when as Christ dyed for vs,  
why must we also dye?

ANS. Our death is not a makynge of  
amendes for our sinnes: but dyinge from  
sinne, and a goynge into euerlastynge  
lyfe.

QVE.

## **A Catechisme for**

**QV.** What profit doe we further receiue  
by the sacrifice and death of Christ?

**AN.** \* That by the vertue of his death one  
old man is crucified, kyled and herrid w  
him, that the euyl desires and lustes of the  
flesh should not after ward rayne in vs, but  
that we shoulde offer our selues vnto him  
an offering of thanksgueing.

**QV.** \* Why is it further said: he went  
downe into Hell?

**AN.** \* That in my greuous temptations  
and assalties, I might staye and make sure  
my selfe by this comferte, that my Lord  
Jesus Christ by vnspeakable vexations &  
griefes, painful troubles & feares of mind,  
into the which both before and most of all  
when he hanged on the crosse, he was cast  
into: hath deliuered me from the sorrowfull  
griefe and paynes of Hell.

**QV.** What profite haue we by the ry  
sing agayne of Christ?

**AN.** \* Firste that by his risinge agayne  
he ouercame death, that he might make vs  
partakers of his righteuousnes, which he ha  
purchased vnto vs by his death. Moreouer,  
we are also styred vp by his power vnto  
a new lyfe. And the thyrde profite is,  
that the resurrection of our Lord Christ,  
is a pledge and a perfitte assurance vnto  
vs that we shall rylse agayne in glory.

**QVE.**



**QVE.** How vnderstandest thou this: that he is gone vp into heauen?

**AN.** ‡ That Chyist (the Apostles looking on) was taken vp from the earth into heauen, & yet styll is there for our sakes, and wyl be vntyl he shall com againe to iudge the quicke and the dead.

**QV.** What Chyist not then be with vs vntyll the end of the worlde as he hath promysed?

**AN.** \* Chyist is true God and true man and so according vnto his mans nature, he is not now vpon the Earth: but after his Godly nature, mayesty, grace and Spirit, he is neuer away from vs.

**QV.** But whether by this meanes are the .ij. natures of Chyist pulled in sunder or no, if Chyistes manhead be not where so euer his Godhead is?

**AN.** ‡ Nay, for when as the Godhead of Chyist cannot be inclosed nor holden within any certayne compasse, and is present in euery place: it must needs be a good argument that his Godhead is without the nature of his manhead which he hath taken vpon hym, and reacheth farther and yet for all that it is fast in the same, and abydeth personally ioyned therevnto.

**QV.** What fruite haue we by his going vp of Chyist into Heauen?

B. J.

ANS.

## A Catechisme for

AN. First, that he maketh intercession for vs in heauen, vnto the father. Then y we haue our flesh in heauen, y thereby we may be surely assured, as by a sure pledge, that hereafter he wil take vs y are his members, vnto him which is our head. Thirdly, y he sendeth vnto vs his spirit i y steede of a pledge betwene him and vs, by whose strong working, we forsake not earthly things that are about where he is sitting at the right hand of God.

QV. Why is it further sayd, that he is sitting at the right hand of God?

AN. \* Because Christ therefore is gone vp in to heauen, to shew that he is y head of the church by whome the father governeth all thynges.

QV. What profit is this glory of our head Christ vnto vs?

AN. \* First to at through his holy spirit, he poureth into vs (his members) heauely graces, the next is, that he shildeth and defendeth vs by his might, agaynst all our enemies.

QV. What comfort hast thou by the coming agayne of Christ, to iudge the quicke and the dead?

AN. \* That in all my persecutions and troubles I do looke vp to heauen holdynge my head cherefully vp for y self same iudge, which

which purposedly before, byd deliuer him-  
selfe to the iudgement of God for me, and  
hath taken away all curse from me, which  
shall cast all his and my enemies into e-  
uerlastyng payne, & shal bryng me with al  
other chosen persons, into the heauēly ioyes  
and euerlastyng glozy.

**¶ Of the Holy ghost.**

**QUESTION.**

**W**hat doest thou beleue of the holy gost?  
**AN.** \* I firsste, that he is true and euer-  
lastyng God, with the euerlastyng father  
and the sonne. Secondly that he is geuen  
vnto me, that by true faith he maketh mee  
partaker of Christ, and all his good deedes.  
And thirdly, comforyteth mee, and abydeth  
with me for euer.

**QV.** **¶** What is thy belæse concernyng  
the holy and catholyke Church of Christ?

**AN.** \* I beleue that the son of God doth  
gather (from the begynnyngs of the world  
vnto the end) out of hōle mankynd, a choise  
company by the spirit and the word, agree-  
ing together in a true faith and. that he  
defendeth and saueth the same, and that I  
am one liuely member of that company, &  
shal so abyde for euer.

**QV.** **¶** What meanest thou by the com-  
munion, and felowshyp of saints?

**B. g.**

**ANS.**



## **A Catechisme for**

**AN.** \* Firſte, that all and every one that beleueth, ar. in cōmon, partakers of Chriſt and of all his good dedes, as his members and partes of his body, & then y<sup>e</sup> every one man ought willingly, redely, and chearefully, to beſtowe the gyftes which he hath receyued, to the common profit and healeth of all men.

**QV.** **What beleueſt thou, of the ſorgenes of ſinnes?**

**AN.** \* That God for the ſatiffaction & mendes that Chriſt hath made, he hath put out the remembrance that my ſinnes, and alſo of y<sup>e</sup> my crooked wickedneſſe wherof I muſt fight al my lyfe time, and that he wil freely geue vnto me the rightuſnes of Chriſt ſo that I ſhall not come at any tyme to iudgement, to be condemned.

**QV.** **What comfort haſt thou by the reſtying agayne of the fleſh?**

**AN.** \* That not only my ſoule (after y<sup>e</sup> it ſhal departe from the body) ſhal ſtraight way betaken vp vnto Chriſt her head, but alſo that this my fleſh (rayſed vp by this power of Chriſt) ſhal be ſoynd agayne vnto my ſoule, and ſhall be made lyke vnto y<sup>e</sup> glorious body of Chriſt.

**QV.** **What comfort takeſt thou, of y<sup>e</sup> article of euerlaſtyng lyfe?**

**AN.** That for as much as I fele al redy,  
the

the beginnings of everlastyng lyfe in my hart: it shall afterwarde come to passe that after this lyfe, I shall come to full and perfect blessednes, wherein I may prayse god forever, which blessednes neither eye hath seene nor eare hath hard, neither hath thought of man is able to reach unto.

QV. ¶ But when thou beleuest all these things. what profit hast thou thereby?

AN. ¶ That I am righteous in Christ before God, & an heyre of everlastyng lyfe.

QV. How art thou righteous before god?

AN. \* Onely by faith & helpe in Jesus Christ, in so much y although my consciēce did accuse me, that I have sinned greuously agaynst all the commaundements of God, and have kepte perfectly never one of them, and am also ready and disposed yet still to al euyl: yet so; al that (so that I can receiue all these gooddeeds of Christ by a true fayth of my mind) the perfect satisfaction & amends makynge, the righteousness and holynesse of Christ, is counted and geuen unto mee by the only mercy of God, even as though I had neuer done any sin, neither any spot should cleave unto me: and furthermore, as though I had fulfilled in mine own person, the obedience which Christ hath fulfilled & proumed for me.

QV. ¶ Why doest thou hold y thou art made righteous by faith alones?      ANS.

### **I Catechisme for**

**AN.** \* Not because I do please God with the worthynesse of my sayth, but because I amendes makynge or satisfaction, rightuynnes and holynes of Christe, are my rightuynnes before God, & I can not take holde therof, and apply the same vnto me by any other meanes, then by sayth alone.

**QV.** Why can not our good woꝝkes be rightuynnes: or at the leaste some parte of rightuynnes before God?

**AN.** \* Because that rightuynnes y must stand faste before the iudgemente of God, must be in all poyntes perfite and agreeing with the word of God, & al our good woꝝkes (euen the most holy and perfectest woꝝkes that we do in this lyfe) are vnperfite and defiled with sinne.

**QV.** How do our good woꝝkes deserue nothyng, when as God doth promise that he wyll geue a rewarde for them, both in this lyfe, and in the lyfe to come?

**AN.** \* That rewarde is gyven not of deserving, but of fauour.

**QV.** Doth not this learning make me to be careles, Godlesse, and of loose liuing?

**AN.** \* No, for it is not possible but that they that are grafted into Christ thꝛough sayth, shall brynge forth good and thankfull fruite.

*the word of God is the seed of the kingdom of God*  
*the word of God is the seed of the kingdom of God*



Children and others.

111

## Of the Sacramentes.

### QUESTION.

**T**hen, seeing that only faith maketh vs partakers of Christ and of good deedes, from whence cometh this sayth?

**AN.** \* From the Holy ghost, who kindleth it in our hearts through the preaching of the Gospel, and strengthneth the same by the using of the Sacraments.

**QV.** What are the Sacraments?

**AN.** \* They are holy signes and seals set before our eyes, ordayned of god so, that cause, that by them he might open vnto vs and settle or confirme more largely the promise of the Gospel, that is to wyt: he geueth freely forgiveness of sinnes, and lyfe euerlastyng, not only to the number of beleuers, but to euery one that beleueth; so that onely sacrifice of christ, which he made perfect vpon the crosse.

**QV.** Then, whether do both the word and Sacraments look to that ende, by the which may lead our faith vnto the sacrifice of christ fully ended on the crosse, as vnto the ground of our saluation?

**AN.** \* It is so indeed, so the holy Ghost teacheth by the Gospel (and assureth vs by the Sacraments, that all our saluation standeth in the only sacrifice of christ, offered for vs vpon the crosse.

B. 111.

QVE.

### **I Catechisme for**

**AN.** \* Not because I do please God with the worthynesse of my sayth, but because I amendes making oꝝ satisfaction, rightuines and holynes of Christe, are my rightuines before God, & I can not take holde therof, and apply the same vnto me by any other meanes, then by sayth alone.

**QV.** **Q**uhy can not our good woꝝkes be rightuines: oꝝ at the leaste some parte of rightuines before God?

**AN.** \* Because that rightuines y must stand faste before the iudgemente of God, must be in all poyntes perfite and agreeing with the word of God, & al our good woꝝkes (euen the most holy and perfectest woꝝkes that we do in this lyfe) are vnperfite and defiled with sinne.

**QV.** **Q**uho do our good woꝝkes deserue nothynge, when as God doth promise that he wyll geue a rewarde for them, both in this lyfe, and in the lyfe to come?

**AN.** \* That rewarde is gyven not of deserving, but of fauour.

**QV.** **Q**uoth not this learning make me to be careles, Godlesse, and of loose liuing?

**AN.** \* No, for it is not possible but that they that are grafted into Christ throught sayth, shall byynge forth good and thankfull fruits.

**QV.** **Q**uoth not this learning make me to be careles, Godlesse, and of loose liuing?

Children and others.

1:1

## Of the Sacramentes.

### QUESTION.

**T**hen, seeing that only faith maketh vs partakers of Christ and of good dedes, from whence cometh this sayth?

**AN.** \* From the Holy ghost, who kindleth it in our harts through the preachynge of the Gospel, and strengthneth the same by the using of the Sacraments.

**QV.** What are the Sacraments?

**AN.** \* They are holy signes and seals set before our eyes, ordayned of god for that cause, that by them he might open vnto vs and settle or confirme more largely the promise of the Gospel, that is to wyt: he geueth frely for geuenes of liues, and lyfe euerlastyng, not only to the number of beleuers, but to every one that beleueth for that onely sacrifice of christ, which he made perfect vpon the crosse.

**QV.** Then, whether do both the word and Sacraments look to that ende, by they may lead our faith vnto y sacrifice of christ fully ended on the crosse, as vnto y ground of our saluation?

**AN.** \* It is so indeed, for the holy Ghost teacheth by the Gospel (& assureth vs by y Sacraments, y al our saluation standeth in y onely sacrifice of christ, offered for vs vpon y crosse,

15. 911.

QVE.



## A Catechisme for

QV. How many Sacramentes hath Christ ordained in the new testament?

AN. Two. Baptisme, & the holy Supper.

### Of Baptisme.

#### QUESTION.

**H**ow arte thou warned and assured in Baptisme that thou art partaker of that only Sacrifice?

AN. \* Because Christ commaunded the outward washing putting to this promise: that I am assuredly washed (by his blood & the holy gost) from all my uncleannes of my soule, that is from all my sinnes, as I am outwardly washed with water wherby all the filthynges of the body is scoured away.

QV. What is it, to be washed with his blood and spirite of Christ?

AN. It is to receiue of God, forgiveness of our sinnes freely for Christes bloods sake, which he shed for vs in his sacrifice vpon the croffe, and also to be made new men by the Holy gost, & by his making of vs holy: to be made members of Christ, that thereby we may dye from sinne more and more, & may liue holily and vnbledly.

QV. Where promised Christe that he wold so surely wash vs with his blood and spirite, as we are washed outwardly with the outwarde water of Baptisme?

ANS.

## Children and others.

130

**ANS.** ¶ In the. xvi. of Sainct Marke,  
where as he firſte ordeyned Baptiſme,  
whoſe words are theſe. Go and teach all  
nations, and baptiſe them in y name of the  
father, and of the ſon, and of the holy Ghoſt.  
And he that wyl beleue and be baptiſed,  
ſhall be ſaued, but he that wyl not beleue  
ſhall be damned. And this promiſe is reher-  
ſed agayne, wher as the Scripture nameth  
Baptiſme the bath of the new birth, and  
waſhing away of ſinnes.

### QUESTION.

Is not the outward baptiſing with water,  
the waſhing away of our ſinnes?

**AN.** \* It is not: ſo: onely the blond of  
Chriſt maketh vs cleane from al ſin.

**QV.** ¶ Then why doth the holy Ghoſt  
call baptiſme the bath of the new birth, and  
waſhing away of ſin?

**AN.** \* God, not wout a great cauſe ſpea-  
keth ſo: to wit, not onely to teach vs, y as  
the filthines of our bodies is ſcourd away  
w water, ſo likewise are our ſins waſhed  
and ſcoured away with the blond & Spirit  
of Chriſt: but alſo much moze, y he might  
ſicker and assure vs by this godly token and  
pledge, that we are as ſurely waſhed from  
our ſinnes inwardely by the inward waſh-  
ing, as we are outwardly waſhed with the  
outward and ſeable water.

25 (5)

QVE.

## A Catechisme for

**QV.** **Q**uought all young spechlesse chil-  
dren to be baptized

**AN.** \*Yea in any case, for when as they  
belonge as well vnto the couenaut of pro-  
mise, and to the churche of god, as they doe y  
are fully growne and are perfit men & wo-  
men: and when as forgiveness of sins and  
the Holy gost y worker of fapth, is as wel  
promised to them through y bloud of christ,  
as to them that are full growen men and  
women: they ar to be grafted into y churche  
by baptisme, and are to be knowne from y  
childzen of vnbeleuers or infidels, as in the  
olde testament, the childzen of them that be-  
leued were knowne from them y beleued  
not, by circumcision. In whose place & stead  
(now being taken away) Baptisme was  
appoynted.

## Of the Supper of the Lorde.

### QUESTION.

**H**ow art thou in the Supper of the  
Lorde warned, assured, and tickered,  
that thou art partaker of that onely  
one sacrifice of Christ offered vpon y  
croffe, and of all his good deeds?

**AN.** \*Because Christ hath commanded  
me and al fapthfull men, to eat of this bread  
that is broken, and to drinke of this cup  
is reached vnto me in y remembrance of him  
with



With promise put thereto, y<sup>e</sup> firste his bodye  
was assuredly broken on the Crosse & offered  
for me, and his blood assuredly shed for me:  
as I se the bread of y<sup>e</sup> Lord broken vnto me  
and the cuppe of the Lord receyued vnto me.  
Spoke ouer that my soule is as well fed vnto  
ouerlastyng lyfe with his body which was  
crucified for vs, and with his blood which  
was shed for vs, as I receyue with y<sup>e</sup> mouth  
of my body the bread and the wyne (which  
are tokens of y<sup>e</sup> body & blood of our Lord) at  
y<sup>e</sup> hands of my sheppard or elder of y<sup>e</sup> church.

**QV.** What is it to eate the body y<sup>e</sup> was  
crucified, & to drinke y<sup>e</sup> blood y<sup>e</sup> was shed?

**AN.** \*It is not onely to embrace and re-  
ceyue the hole Passion and death of christ  
with a sure trust of minde, and to get by it  
forgeuenes of sinnes and lyfe euerlastyng:  
but also to bee so ioyned vnto his holy body  
more & more throughe the Holy gost which  
dwelleth in christ and in vs, that although  
he be in heauen & we in earth, yet for al y<sup>e</sup>,  
we are fleshe of his fleshe, and bones of his  
bones, and as all the members or limmes  
of a manes body ar quickned or haue life of  
one soule, so are we quickned & gouerned &  
haue lyfe with one spirite.

**QV.** In what place promysed Christe  
that he would assuredly geue his body and  
blood to be eaten & dronken to the y<sup>e</sup> beleue  
as they

## **A Catechisme for**

as they doe eat the bread that is broken and  
drinke the wyne out of the cup?

**AN.** \* In the place where he dyd fyrt or an  
dayne his supper in these wordes. Our Lo<sup>d</sup> spea  
Jesus Christ in that night that he was broken  
trayed toke the bread, & after he had given  
thanks he brake it, & sayd: take eate, this  
is my body which is broken for you, do this  
in the remembrance of me. And so lykewys  
after supper he toke the cup, sayinge: this  
cup is the new testament in my blood, do  
this as oft as ye shal drinke, in my remem  
brance. For as ofte as ye shal eat this bread  
and drinke of this cup, ye shal shew y<sup>e</sup> death  
of the Lo<sup>d</sup> tyl he come. 1. Co<sup>2</sup>. 11. This pro  
mise is reherled again by S. Pauls. 1. Co<sup>2</sup>.  
11. where he sayeth: The cup of thanksgiv  
ing wherwith we give thanks, is it not the par  
taking of Christs blood: is not y<sup>e</sup> bread y<sup>e</sup> w<sup>h</sup>  
we breke, y<sup>e</sup> partaking of y<sup>e</sup> body of Christ: Be  
cause we beinge many are one bread & one  
body, for we are al partakers of one bread  
**QV.** Are then bread and wyne made  
very body and blood of Christ?

**AN.** \* No, but as the water of baptism  
is not turned into the blood of Christ, ney  
ther is the washinge awaye of sinne: but  
only a token and pledge of those thinges  
that are sealed into vs in Baptisme, even  
so is not the Bread of the Lordes Sup  
per the

## Children and others. 19.

under the very body of Christ. Notwithstanding, after the manner of speakinge of sacraments, and the accustomed fashion of speakinge of the Holy gost of these thinges: bread is called the body of Christ.

**QV.** Why then doth christ call bread his body and the cup his blood, or the new testamēt through his blood. And Paule calleth the bread and wyne, the communion or partaking of his body and blood?

### ANSVVERE.

Christ speaketh so, not without great consideration to wite, that he maye not onely reach vs, that euen as bread and wyne hold vp and keepe in the lyfe of the body so his crucified body and his blood that wer shed, are the very trewe meate and drinke of our soule, wherby it is nourished in to everlasting lyfe: but also much moze he speaketh so, to assure and sicker vs with this seable token and pleadge, that we are as truly partakers of his bodye and blood by the woorkyng of the Holy goste, as we haue receiued these holy Tokens in the remembrance of him, with the mouth of our body, and also that his passion or suffering, and his obedience or keepinge of the whole lawe, are as surely owers, as though we had suffered our owne selues for our finnes, and had made amēds to god for them.

**QVE.**



## A Catechisme for

**QV.** What difference is there between the supper of the Lord and the poppish Mass?

**AN.** The supper of the Lord witnesseth that all our sins are forgiven us through that onely one sacrifice that he once made on the crosse, and that we are also through the holy ghost grafted into christ, who after his mans nature is onely in heauen at the right hand of the father, and will be worshipped ther of vs. But in the Masse it is denyed that the quicke and dead haue forgiveness of sinnes through the passion of Christ alone, excepte Christ be offered euery day for them, by the sacrificyng mass priest. Moreover it is taughte in the Masse, that Christ is bodily present vnder the likenesse of bread and wyne, & is therefore to be worshipped in them. And so the foundation of the Masse is nothing els, but a denyall of one onely sacrifice & passion of Iesus christ, and cursed idolatrie, maumetry, and worshipping of by gods beside the lyuing God.

**QV.** Who ought to come to the supper of the Lord?

**AN.** Onely they that repent, and are very soory that they haue angered God with their sinnes, and yet trust that they are forgiven them for Christs sake, & that the rest of their weaknes & vnperfitnes is couered with his death and passion, who also de-

## Children and others.

12

they go forward, and grow more & more in honest life and conuersation. But hypocrites, false feigners of holynes, & they repent not, and wyl not amend their liues, eat and drinke their owne damnation.

QV. **Q**ught we also to allowe them to this supper which shew them selues to be faithlesse and vngodly, both in their owne confession and noughty lyfe?

AN. \*No, for so is the couenant of god vnhalloved, & the wrath of God is styred agaynst the hole church. Wherefore, the church of God (accordyng to the appoyntment of Christ and his Apostles) vsing the keyes of the kyngdome of heauen, ought to hold backe such from the Lords supper, vntyl they repent & amend their manners.

QV. **W**hat are the keyes of the kyngdome of heauen?

AN. \*The preachyng of the Gospell, & correction or discipline of the church, whereby the kyngdome of heauen is opened to them that beleue, and is shut vp agaynst them that beleue not.

QV. **H**ow is the kyngdome of heauen opened & shut, by the preachyng of the Gospell?

ANS. \*Where at the commandment of Christe we openly declare and shewe, all and euery mannes sinnes are forgiven them by God, for the

## A Catechisme for

the onely deserving of Christe, as oftentimes they receyue w<sup>th</sup> a true fayth & beleefe, the promise of the Gospell. Of the contrary parte, it sheweth vnto all them that be leu<sup>er</sup> not, and to all hypocrites, seigners of bel<sup>ies</sup> lynes and are wicked within, that y<sup>e</sup> w<sup>er</sup> of God, and euetlastyng damnation hangeth ouer their heads, accordinge to which witnesse of the Gospell, God wyl iudge well in this lyfe, as in the lyfe to come.

QV. How is the kingdome of heauen shut to, or opened, by the correction or discipline of the Church?

AN. \* When as accordyng vnto the commandement of Christ, they that are christen men in name, but shew them selues both in learning and lyfe fare from Christ, after that they haue bene certayne times both ly warned to forsake their errors, and leave their euil dooers, & are presented or sheweth to the church, or to them that are appointed to the church vnto that office, and wyl not obey their warning: they are shut out by the same, fr<sup>om</sup> the vse of y<sup>e</sup> Sacraments, & fr<sup>om</sup> coming to the felowshyp of Christs church fr<sup>om</sup> God himselfe, and the kyngdome of Christ. But agayne if they promise to amend their liues and do so in deed, they are receaued in to the Church agayne as members of Christe and of the Church.

CA



**The third parte is of  
thankfulnesse.**

**QUESTION.**

**W**hen as we are deliuered from al our  
sinnes and wretchednes without any  
deseruing of vs, by the onely mercy of God  
for Christes sake : why should we then do  
god woorkes?

**AN.** \* Because that after Christe hath  
bought vs agayne with his blood, & maketh  
vs new me by his holy spirite, like vnto the  
ymage of himselfe, that we hauing receiued  
so many good turnes, should shew our selues  
all our lyfe time thankfull to God, & that  
he may be honozed, & after ward we euery  
man, maye be assured of his faith by his  
fruites, last of all : that we maye wynn vnto  
Christ oiber, by our benefite & sober lyfe as  
god example of liuing.

**QV.** Can they then not be saued being  
vnthankful, & abyde styl careless in sin, and  
ar not turned to god fro their wickednes?

**AN.** \* In no case, for the scripture bereth  
witnesse y no vnchast person, neyther wo-  
shipper of straing gods, neither hoze master  
or aduouterers, neyther conetous men, nei-  
ther Theeues, nor Drunkardes, neither  
scoling raylers, neyther robbers, shall  
enter into the kingdome of God.

Q. J.

VE. Q

## A Catechisme for

**QVE.** In what partes standeth the turning of a man to God?

**AN.** \* By the kylling of puttynge downe of the old man, and the quickning and raising vp of the new man.

**QV.** What is the kylling of y old man

**AN.** \* It is truely and with all thy harte to be sozry that thou hast angered God with thy sinnes, and euery day more and more to hate them, and to flye from them.

**QV.** What is the quickninge and raising vp of the new man.

**AN.** Trus gladnes in god thzough christ, and an earnest and redy desyre of a man to order his lyfe accordyng to the wyl of god, of doynge of all maner of good woꝝkes.

**QV.** Which are good woꝝkes?

**AN.** \* Onely thei that are done in sayth accordyng to the law of God, & ar wrought for that end y God may be honozed therby, and not they that are deuised by vs, and in our opinion (withoute the woꝝde of God) seeme to be good.

**QV.** Which is the law of God?

**AN.** \* God hath spoken al these woꝝds,

**The fyrst commaundement.**

**I** Am the Lorde God whiche hath brought thee oute of Egipte, out of the house of bondage. Thou shalt haue no other gods in my sight

The

The. II. commandement.

Thou shalt make vnto thee no graven image, nor the lykenes of any thing that is in Heauen above, or in the erth beneth, nor in the water vnder the earth.

Thou shalt not bowe downe to them nor worship them: for I the Lorde thy God am a gelouse God, and visite the sinnes of the fathers vpon the children, vnto the thyrde and fourth generation of them that hate me, and shew mercy vnto thousands in the that loue me, and kepe my commandementes.

The. III. commandement.

Thou shalt not take the name of the Lorde thy god in vayne. For the Lorde wyll not hold hym guiltles that taketh his name in vayne.

The. IIII. Remember thou kepe holy the Saboth day. Syre dayes shalt thou laboꝝ and do all that þu hast to do, but þu seuenth day is the Saboth of the Lorde thy God, in it shalt thou do no manner of woꝝk, þu and thy Son and thy daughter, thy manservant and thy maide servant, thy cattell, and the stranger that is within thy gate. For in six dayes the Lorde made Heauen & earth the Sea & al that in them is, and rested the seuenth day: wherfore the Lorde blessed the seuenth day and halowed it.

C. y.

The



81 A Catechisme for

**The. V.** Honoz thy Father & thy Mother, that thy dayes may be long in y<sup>e</sup> land, which the Lorde thy God geueth thee.

**The. VI.** Thou shalt do no murder.

**The VII.** Thou shalt not do aduoutry.

**The. VIII.** Thou shalt not steale.

**The. IX.** Thou shalt not beare false witness agaynst thy neighbor.

**The. X.** \* Thou shalt not couet thy neighbors house, nor his wyfe, nor his seruant, nor his maid, nor his ox nor his asse, nor any thyng that is his.

**QV.** How ar these commaundements deuised?

**AN.** \* Into twayne tables, of the which the former teacheth in it, foure comādements how y<sup>e</sup> we shal behaue our selues toward God. The second table teacheth in six commaundements, what dewty, good deeds, and gentylnes, we owe vnto our neighbor.

**QV.** What requireth God of vs, in the fyrst table?

**AN.** \* That euen so dearly as I loue the saluation of my soule, so earnestly should I shunne and fyre Idolatrye, Paganetie, or worshipping of false Gods, Witchcraft, Sorcery, Enchaunementes, superstition, or worshippinge of God by other meanes then he hath taught in his woꝛde, calling for helpe of saines or any other creatures.

But

But that I should rightly confesse and acknowledge the onely and true God, and onely trust in hym, and should with great lowlinesse submit my selfe vnto hym, and loke for all good thinges of hym alone, and that with all my harte and with all the desires of the same: loue hym, and with reuerence worshipp and honoꝝ hym so much, that I had leauer forsake all Creatures, then to do any thyng contrary to his wyll.

QUESTION.

What is ydolatry?

ANS. \*It is, in the steede of one God, or befoe hym that is the true God, who hath opened and shewed hymselfe playnely and clearly in his worde, to seygne, make or haue any thyng wherein thou beleeuest or puttest thy hope in.

QVE. What requyret the seconde commaundment?

AN. \*That we should not shew, set out, or expresse God, by any Image or figure, neither should we worshipp hym any other way then he hath commaunded in his worde hymselfe to be worshipped.

QV. Whether the ought any Images or yphnities of thyngs to be made?

AN. \*God neither ought, neither can by any meanes be counterfeited, shewed or declared, by any catter, foulder, keruer or paynter.

## A Catechisme for

fer, and although they be suffered to expresse creatures, as herbes, trees, fishes, & byrdes, and such lyke: yet God forbiddeth their ymages to be made or had, y<sup>e</sup> through them we should worship or hono<sup>r</sup> God, or geue to the any worship, or outward reuerence.

**QV.** Whether ought images to be suffered to stand in churches to be lay mens bookes or no?

**AN.** \* No no. For it is not seemely that we should be wiser then God who willett that his church should be taught with the liuely preaching of his word, and not with dunnie images.

**QV.** What doth God ordayne in the thyrde commaundement?

**AN.** \* That we should not onely, not vse his name spightfully and vnreuerently in bannyng, cursing, forswearing, and rashly without a iust cause in any maner of swearing at all, neither should we be partakers of these horrible and wicked synnes, either by holdyng of our peace, or in winkyng at them, but that we should vse that holy name of God no otherwise but with deuotion, reuerence, and worship, that he may be worshipped and hono<sup>r</sup>ed in all our wordes & dedes in a true and stedfast confession, & inuocatio<sup>n</sup> or callig vpon his name.

**QV.** Is it the so greuous a sin, to dishono<sup>r</sup> the



the name of God in swearing and in cursing, that God is also angry with the that will not (as much as lyeth in them) binder forbid and let it?

AN. \* Surely it is the moste greuous sin, neither is there any that angreth and displeaseth hym moze, then the spightful misusing of his name. Wherefore it was his wyl that it shuld be punished with death.

QV. May not a man sometime godly and lawfully, sweare by the name of God?

AN. \* He may. Either when h<sup>e</sup> maiestrate Gods officer requireth or commandeth a man to sweare, or other wise when need requireth, that by this mene a man may get credit, & h<sup>e</sup> truth may be proued & stablished therewith that therby God may be glorified and praised, & men may be holpen therby. For such a lawfull oth is aproued as holy by the word of God, & therefore it was well v<sup>se</sup>d of the fathers both in the old and new Testament.

QV. Is it lawfull for a man to sweare by saintes or other creatures?

AN. No, For a lawfull oth is the calling v<sup>po</sup>, or innocatis of God, h<sup>e</sup> he (as onely the knowler of h<sup>e</sup> secretes of h<sup>e</sup> harte) may geue witness vnto h<sup>e</sup> truth, & punish the swerer (y<sup>e</sup> wittingli he sweare falsly) but this ho<sup>o</sup> no<sup>o</sup> is to be geuen vnto no creature.

C. iiii.

QVE.

### **I Catechisme for**

**QV.** **W**hat hath God commanded in the fourth commandment?

**AN.** \* First, that the serving in the office of preaching and ministering of y<sup>e</sup> sacraments, and that the scoles should be kepte, maintained and provided for, that I on y<sup>e</sup> hally day and at other times when the church (for some necessary cause) gathered together should ioine my selfe vnto that holy fellowship, to heare the wordes of God diligently and heedesully, and to vse the sacramentes, and ioine my prayers w<sup>th</sup> the com<sup>on</sup> prayers, and geue somthyng accordig to my riches vnto the poore, and afterwarde for all my lyfe tyme, kepe hallyday and forbearce from all yll doeds, geuoyng place, and granting vnto God that through his holy spirite, he may work his works in me: & so may begin y<sup>e</sup> everlastig saboth or hallyday in this lyfe.

**QV.** **W**hat inioyneth God vs to do in the first commandment?

**AN.** \* That we should geue due hono<sup>r</sup> and shewe faithfulness to our Fathers and Mothers, and to al that are gouernours ouer vs, and should submitte our selues with all conuenient obedience, vnto their faithfull commandments & chastyngs & y<sup>e</sup> we shall suffer & beare w<sup>th</sup> their vices & maners, enu<sup>er</sup> thinking this in our mind, y<sup>e</sup> god wyll gouerne and guyde vs by their hand.

**QVE.**

QV. What doth God require in the first commandment?

ANS. \* What I should do no inuasive wrong or reproch to my neighbour neither with my wordes, gesture or outwarde behaviour, either by my selfe, or by any other man, hate hym, hurt hym, or kyll hym: but to leave & geue ouer al the desire of reuenging vnto God, neither that I should hurte my self, nor cast my self wittingly into any jeopardy. Wherefore God hath armed the spaiestrate his officer with the sword, that there should no murder be done.

QV. Doth this commandment onely forbid manslaughter?

AN. \* Almighty God by forbidding of murder, teacheth that he hateth the rote & begining of murder: anger, enuy, hatred, and desire of weaking or reuenging, and that he taketh al these things for murder.

QV. Is it enough for vs, to kyll no man, by those meanes that are before reuerled?

AN. \* It is not enough. For when as God forbiddeth anger, enuy, and hatred: he requireth that we shoulde loue our neighbours as our selues, shoulde ble toward the gentylmes, mylones, mekenes, patience & mercy, and to turne away or stop (as muche as lyeth in vs) such thyngs as may be hurtful vnto the. And finally I we shoulde be



## **A Catechisme for**

mynded toward them, that we should  
goe euen vnto our enemies.

**QV.** What is the meanyng of the tenth  
commandement?

**AN.** \* That God desiethe al filthines, and  
therfore we ought also to hate it, & utter  
to desie it, & that we shoulde liue contrarie  
vnto all vncleanes, temperatly, soberly,  
chastly, both in holy wedlocke and also  
single lyfe.

**QV.** Doth God forbide no more in the  
commandement, but aduoutri, fornication  
and such kyndes of filthynes?

**AN.** \* When as our bodyes & soules are  
the churches or Temples of the holy God  
the wyll of God is, that we shoulde keepe  
them both cleane, as halloved vnto hym  
and therfore utterly forbiddeth all deedes  
signes, tokens, gestures and wordes, filthy  
desires, and what so euer intiseth a man  
thereto.

**QV.** What doth God forbide in the  
eighth commandement?

**AN.** Not only such thefts and robberies  
as the common officers doe punish: but  
vnderstandeth vnder the name of theft, a  
crafty fetches, dyfts, subtyl means & wayes  
whereby we haue & lye in wayte, to take  
other mens goods from the, or laboꝝ to con-  
uay the vnto vs, either by might or violence.

## Children and others.

or by any false pretence of right, as though we had a iuste title to them, and yet haue none at all, Such meanes ar false weights false pearces, elles, and false measures, counterfeit and vnlawful ware, counterfet and vnlawfull money, vsurye, & al vnlawfull meanes and wayes that God hath forbidden to get a mans luyng withal. Her vnto may be put and ioyned all couetousnes and vnthriftie and prodigal poweryng out, and spendyng and wastyng of Gods gifts, and euyll vsing of the same,

**QV.** What are those thinges, whiche God commandeth here?

**AN.** That as much as is possible, I shuld helpe and increase the goods and profite of my neighbor. And that I should do so vnto hym, as I wold be should do vnto mee, and that I should do my worke earnestly, truly and faithfully, that I maie therby be able to releeue and helpe, them that haue neede.

**QV.** What requireth the nyynth commandement?

**AN.** That I shall not beare false witness agaynst any man, neither falsly turne the meanyng of any mans wordes, neither shal backbyghte any man, or spightfully rayle agaynst any man, neyther shall rashly without the shewyng of a lawfull cause, condemne any man.

But

## A Catechisme for

But with al the meanes that I can, I shal  
 lye and eschew al kynd of lyes & deceits  
 as the proper works of the deuill, except  
 be disposed to here by agaynst me, the gr  
 uous wrath of God. In indgments & othe  
 matters I shall folowe it that is true, an  
 stedfastly & freely, tel & confesse the matte  
 as it is indoe, & moouer I shall (as mu  
 as I can) defende and increase, the go  
 name, fame, and credit of my neighbors.

**QV.** What so, biiddeth the .x. command  
 ment?

**AN.** That our hartes should not be in  
 ued o2 stirred vp, with so much as with t  
 least thought o2 desire, agaynst any of go  
 commandementes, but that we shall be  
 and desy at all times, al kynd of sinne, an  
 shal belyte our selues in all rightousnes.

**QV.** Can they that are turned to G  
 kepe perfectly, & fully, these commandement

**AN.** No, for euen the holpest amon  
 all men (as longe as they lyue here) ha  
 but smal beginings of this obedience. Bu  
 yet go so farre, that they earnestly (with  
 resigned desire) begin to liue, not onely a  
 rodyng vnto some of these commandem  
 tes, but acco2dyng to al the commandem  
 tes of God.

**QV.** Why wyll God then that  
 law shuld be so earnestly & sharply preche  
 why



When there is no man in this lyfe, that is able to kepe it?

AN. \* First, that all the time of our lyfe we shall confesse and ackno wledge how greatly we are disposed of nature to sin, & so thereby that we more greedely, and with a greater desire, call for the forgiveness of our sins, & y<sup>e</sup> we should always be occupied in this, that we alwayes be thinking and recording with our selues of godlines, and cal upon the Father for y<sup>e</sup> grace of the holy goste, that we may be renewed & fashioned to the lykenesse of god every day more and more, vntyll at the length, after that we be departed out of this lyfe, we may with ioy and gladnes get the full perfittnes, that is purposed, set forth, and requyred of vs.

## Of Prayer.

### QUESTION.

**Q**uoy is prayer necessary for a Christian man?

ANS. \* Because it is the chiefe parte of that thankfulnes that God requi- reth of vs, and also because God onely ge- ueth them his grace and holy spirit, who ar- thinges necessary of hym, with true vn- feigned gronnynges, and genuynge thanks for suche benefytes as they haue recei- ued.

QVE.

## A Catechisme for

**QV.** What things are required in the prayer which shall please God, and be heard of him?

**AN.** \* That we should aske of the one true God which hath opened him selfe in his word (all those things which he hath commanded to be asked, with a true desire of the harte, and an inward feeling of our beggerly need and wretchednes, & cast ourselves downe humbly and lowly in the sight of Gods maiestie, leane to this sure foundation, that although we be unworthy, yet we shall surely be heard for Chyristes sake, whom he hath promised vs in his word.

**QV.** What are those thynges that he commaundeth to be asked of hym?

**AN.** \* All things that are necessary both for body and soule, which our Lorde Iesus Chyriste conteineth in his prayer that he hath taught vs.

**QV.** Which is that prayer?  
**ANSVVER.**



Our father which art in heaven, hallowed be thy name. Thy kyngdome come. Thy will be done in earth as it is in heaven. Geue vs this day our dayly bread. And forgive vs our dettes, as we forgive our debtors. And lead vs not into temptation.

deliue

th deliver vs from euyl. For thine is the king-  
dome, the power & the glozve, for ever and  
ever. Amen.

QV. Why doth Christ command that  
we should call God our father?

AN. That he might kye up in vs even  
in the very beginning of our prayer, suche  
reuerence as is meet for the sonnes of God  
and a bolde trust toward God which is to  
be the ground of our prayer, to wyt, that  
God though Christ is made our father, and  
wyl much lesse deny vnto vs those things  
that we are of hym with a true faith: then  
our earthly father wyl deny vnto vs, earthly  
thyngs. QV. Why is it sayde fur-

ther, whiche art in heauen?

AN. \* That we shoulde not thynke to  
only, basely, or earthly, of his heavenly  
maiestie, and that we should looke for, and  
wayte of his almightynesse, for all things  
whatsoever ar necessary for our soules and  
bodies. QUESTION.

Which is the first pition or arying?

AN. \* Halowed be thy name, that is to  
say: at the beginninge, graunt vs that we  
may rightly know thee, and woꝛship praise  
and honoꝛ thy almightines, thy wisdom, thy  
righteousnes and gentylnes, thy mercy  
and thy truth and after ward, purpose and  
doe al our life, our thoughts woꝛds & dedes  
vnto



## **A Cathe chisme for**

unto this ende, thy most holy name be not  
blasphemed, nor euill spoken of for vs, but  
rather be hyghly honored and praysed.

**QV.** Which is the second petition?

**AN.** \* Thy kyngdome come. That is gra-  
uerne vs so with thy woꝛde and spirit, that  
we maye humble and submite oure selues  
more and more vnto thee, kepe and increa-  
se thy church, destroy the woꝛks of the deuyll  
and all power that listeth it selfe agaynst  
thy Maiesty, disapoynt and make voyd all  
of none effect, al he counsellies that are  
taken agaynst thy woꝛde, vntyl thou maye  
(at the length) reigne and rule sole perfectly  
when as thou shalt be all in all.

**QV.** Which is the thyrde petition?

**AN.** \* Thy wyll be done in earth as it  
is in heauen. That is grant that we and al  
men (renouncing and forsakyng our owne  
wylls) may be obedyent, redyly bent, and  
out any grudge vnto the keepyng of thy wyll  
which is onely holy, and that so every one  
of vs, may fulfyll and do the office that  
appoynted vnto vs, faithfully & cherefully  
as the Angels doe in Heauen.

**QV.** Which is the fourth petition?

**AN.** Geue vs this day our dayly bread.  
That is, geue vnto vs al thyngs which  
needfull & necessary for this lyfe, y<sup>e</sup> throughe  
them we may knowlege & confesse y<sup>e</sup> thy

art onely the well, out of the which al goodnes doth spryng, and that all our care and laboꝝ, & also thy owne gyfts, are vnlucky and noysome vnto vs, except thou do bleſſe them, & geue them increaſe. **W**herefoze graunt vs to turne away our truſt from all creatures, and to put it onely in thee.

**QV.** Which is the ſixe petition?

**AN.** \* Forgeve vs our dettes, as we ſoꝝ geue our betters. That is, ſoꝝ Chriſts blud ſake, lay not to our charge that are wretched ſinners, all our ſins: and that crooked frowardnes which cleueth in vs ſtyl, even as we do ſeele this wittneſſe of thy grace in our hartes, that we intende & purpoſe ſtedfaſtly to forgeue vnfeignedly w our mind, all them that haue hurte oꝝ greued vs, oꝝ haue done vs any wrong.

**QV.** Which is the ſirt petition?

**AN.** \* Lede vs not into temptation. But deliuer vs from euyl. That is, becauſe we are ſo ſeible & weake of nature, y we cannot, one minate of an houre without help, ſtand ſtedfaſtly and not be ouer throwne, and our moſt greuous enemies, the deuyl, the world, and our owne fleſh, vnſeſſably do fight againſt vs. **T**hou O our almighty father, hold vp and ſtay vs, and ſtrengthen vs by thy might of thy Holy ghoſte, that we fal not downe and bee overcome in

D. J.

this

## A Catechisme for

this spirituall fight, but so long we maye  
foully withstand them, untill y we maye  
get at length, the whole victory.

**QVE.** How maketh he an end of this  
prayer?

**AN.** \* For thine is the kyngdome, the  
power, and the glory, for ever. Amen.

That is to say, we are all these thinges of  
thee, because thou art both our kyng, & art  
almighty, and both wyll, and can geue all  
these thinges vnto vs, and these thinges do  
we therefore craue of thee, that by them, al  
thy glory, & worship, should come vnto  
thy holy name and not to vs.

**QVE.** What meaneth this worde,  
Amen.

**AN.** \* That the matter is sure and out  
of all doubt, and that my prayer is much  
more surely heard of God, then I doe feele in  
my hart that I desire it to be granted.

**FINIS.**

A prayer





# A Prayer of the

repentant person taken out of  
the workes of Erasmus.



<sup>maker</sup>  
Dost high creator and ~~maker~~  
of all thinges, when as I eat  
to remembrance how greatly  
I haue stirred vnto anger thy  
majesty with my sins: I doe  
desyre mine owne foolishnes.

When I wepe with my selfe how gentle &  
liberal a father I haue forsaken, I loth and  
crye out against mine unkindnes. When  
I mark, in how wretched a bondage I haue  
cast my selfe, flyinge from such liberty and  
freedome of the spirit that I had, I doe con-  
demn my madnes, and in al points mislike  
my selfe. Neither is there any other thing  
that appeareth before mine eyes, but Hell  
fyrre, & desperation, while thy vnaboydable  
righteousnes in punishing of sin doth so make  
my conscience affrayde. But of the contra-  
ry part, when I consider thy vnmessurable  
and infinite mercy, which accordyng to the  
witnes of ~~the~~ <sup>the</sup> Prophet passeth al thy workes  
and whereby thou (after a certaine maner)  
art greater then thy selfe, & when as thou  
art greiued of al other, by and by, a certaine  
pleasunt breath of hope, doth refresh my  
mynd agayne. For why should I despayre

D. G.

to get

## A Catechisme for

to get forgiuenes of finnes of him which  
so oft in þe booke of the Prophets doth freely  
of hym self, cal sinners to repentance: cry-  
ing that he wyl not haue the death of a sin-  
ner, but that he should liue: and further-  
more, because forgiuenes is alwayes in a-  
redines to be graunted of thee, to them that  
are penitent & sorry for their finnes, as thy  
only begotten son hath declared oft times  
by diuers likenesses: as by it of the lost  
peece of mony, that was lost and founde a-  
gayne. And of þe Shep þe was brought home  
agayne, on þe mans shoulder. But more  
euidently, by þe similitude of þe prodigal son,  
whos image I do acknowleg partly to be in  
me For most wickedly I haue left my most  
louing Father, and haue wickedly wasted  
away his substance. And while I followe the  
lusts of my flesh, and forget thy commaunde-  
mentes: I haue wrapped my selfe into the  
moste filthy bondage of sin, & am brought  
vnto extreme beggerlines, neither can I  
tel to whom I shuld flye for succor, but vnto  
him from whome I ran away. Let thy  
mercy receiue hym, makeinge supplication  
vnto thee: whom I haue better to gentlyly  
suffred, goynge astraye. I am vnworthy to  
lyfte vp mine eyes to thee beeing in  
heauen, or to call thee by the name of a fa-  
ther, but I beseech thee vouchsaue to turne

thy



thy eyes vnto me, for thy countenance  
 maketh a dead sinner to lyue agayne, and  
 hym that is losse to come home agayne to  
 repentance, for I ought to thank thy loue,  
 yng countenance, euen for that that I mis-  
 like my selfe. Thou hast vouchsafed to  
 looke vpon me while I went a stray from  
 thee. For thou hast geuen me eyes to see in  
 what miserable state I was, & thou came  
 forth and met me, and did bryeth into me,  
 the memozy & desire of innocencie. I being  
 a bond man, woorthy all kynd of punishmet  
 desire not to be embraced & kyssed of thee.  
 I desire not a long gowne and a ring, the  
 badges & tokens of my olde dignitie which  
 I haue cast away. I make not supplicacion  
 that thou should receiue me vnto the hono-  
 of thy Sonnes, but it shall be ynough for  
 me, yf that thou receiue me among the nu-  
 ber of the moste vile runnegate bondmen,  
 hauing their backs al full of scars, by iustly  
 deserued often beating: but at the least, I  
 may cleaue vnto thee with som part of thy  
 seruants, as in thy house are many dwel-  
 long places. It shall not greeue me to be  
 numbred in this lyfe among the vilest, to  
 be tormented by repentaunce, to be  
 made soule with wepyng: so that I be not  
 departed from thee for euer. I beseech thee  
 father, & desyre thee throught the death of thy  
 onely



## A Catechisme for

only welbeloued sonne, let mee haue the  
spirit whiche may cleanse my harte, and  
strengthen mee with his grace, that  
neuer fall backe agayne by foolish vnheede-  
fullnes, thither from whence I am  
called backe agayne by thy  
gentilnes. So be it.



# A TABLE OF THE

contentes of this booke.

Of the only comforte, both in this lyfe and at our departure.	2.
Of the wretchednes of man.	ibidem.
That we haue no fre wyll oꝝ choyse of our selues.	ibidem.
Of the wrath of God foꝝ our synnes	3.
Of the mercy of God.	ibidem.
Of the rightiuousnes, oꝝ freight puniſhment of God.	ibidem.
Of the deliuerance of man.	ibidem.
Of satisfaction oꝝ makynge amends foꝝ sin.	ibidem.
Who is our meane oꝝ mediator.	4.
What faith is.	ibidem.
What things are necessary to beleue.	5.
Of the Creed, oꝝ articles of our faith.	ibidem.
Of the pꝛouidence of God.	6.
Of the going downe of christ to hell.	8.
That onely faith iustifieth.	11.
Of the Sacraments.	12.
Of Baptisme.	ibidem.
Of the Lords supper.	13.
That Christ is not really, bodily, oꝝ fleshy, in the supper.	15.
Of the kyngdome of heauen	16.
Wherefore we must do good works.	17.
Of mortification oꝝ kylling of the olde man and	

## A TABLE.

And of our fleshly lusts & desires. *ibid*  
The .x. commandements. *ibidem*  
What is Idolatry.  
Of invocation, or calling upon saints  
for helpe. *ibidem*  
Against the vse of Images.  
That the commandements can not be  
kepte fully or perfectly  
Of prayer,  
The exposition of the Lords prayer.  
or Vater noster.  
A prayer taken out of the woordes of  
Erasmus Rot.

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I.





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A booke of Chri-  
stian Questions and answers.

Wherein are set forth the cheef  
points of the Christian religion  
in maner of an abridg-  
ment.

A worke right necessary and pro-  
fitable for all such as shal haue to  
deale with the captious quarelinges  
of the wrangling aduersaries of  
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